

UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Editorial.

HAPPY is the man who has a retiring place, where the irritating tongue will not follow, and where jest and gossip cannot find him.

PEACE comes in the moments of our supreme sincerity, when love reveals to us that our lives are deftly interwoven with other lives for weal or for woe.

THE German takes his family with him to his pleasures. This is well, better than most of his neighbors do, but it is not as well as if he carried his pleasures to his family.

LAW is everywhere, hence there is no room for miracle. He does not need to startle and surprise his children with scenic contrivances, who is always and everywhere the omnipresent marvel, the immanent God.

ALL other interests of life are trifling compared with those that hang upon the engagement ring; and however love may present or receive it, it is the sign of a sorry bargain unless everyday common sense stands by to consent and to approve.

THE world should have done with that religion which releases the soul from the responsibilities of its own action, excuses it from using its own powers, and fills it with longings to lie indolently on perennial beds of asphodel.

THE meetings at Winona last week will be duly reported by other hands in these columns, but *UNITY* wishes to extend editorial congratulations to the young society that has clothed itself

with a new church, which is a study in the new architecture. It is another hint of that American church which will need a home as well as a ritual and a confession of faith to meet the new spirit and the fresh demands upon it. It was a pleasure to greet at this meeting Rev. W. W. Fenn, of Pittsfield, whose paper on "Revival" was characteristic of the strong man, the independent thinker and the inventive spirit.

REV. HENRY DAY writing to the *Indiana Baptist* thinks the Ordination Council is in danger of degenerating into a farce, and if, as he says, the council is usually called a few hours before the ordination service, and after such service has been publicly announced, it seems both useless and absurd. Carelessness of this kind, the writer well says, hurts the fit and welcome candidate by depriving him of these assurances of brotherly interest and approval he must so highly prize; while at the same time it affords a convenient means of escape to the unfit from that examination into character and mental attainments, which the conscientious minister will always choose to undergo to the utmost.

REV. DR. SCUDDER, who has lately returned from a three years' sojourn in Japan, has much to say in praise of that nation and its people, pronouncing them intelligent, patriotic, and polite. Some of the principles of Nationalism seem to have been adopted in Japan, the government running its own railroads, which are operated for the benefit of the people, so that a railroad journey is a positive pleasure. It is often said that the United States is the only country in which a woman can travel alone and unmolested from one end to the other, but Dr. Scudder says the same is true of Japan. He reports a strong and increasing interest in Christianity, its near relation to civilization making it an object of study where its theological aspect fails to win attention. The best missionaries are the native Japanese, who often succeed where others fail.

IN answer to questions concerning the proposed Summer Assembly and Sunday School Institute in Helena Valley, next August, we would say that the Tower Hill Pleasure Company will grant the privileges of camping on their ground free of charge to any stockholder. Shares to be obtained at \$5 each. All moneys thus received, after paying for the original purchase price, will be invested in improving the site and multiplying conveniences. Sufficient stock has already been placed to pay for the land. A hundred more shares would enable the directors to erect a dining pavilion and perhaps summer barracks for campers. Arrangements can be made for meals in connection with the camp, if desirable. Applications for shares have been received from Monmouth and Quincy, Ill., and Monroe, Wisconsin; and the attendance is promised of Sunday-school workers from Menomonie, Minneapolis and other places. Request has been made that special attention be given to the study of the first year's work in the six years' course of study, planned by the Institute last year. If any considerable number of schools will take up that work next September, special attention will be given to the multiplication of lesson helps and the preparation for the intelligent study of the same.

Next week we will publish a full list of all the share-holders of the Tower Hill Company up to date, so that the friends may see with whom

they are to associate. Meanwhile application for stock may be made to Miss L. M. Dunning, 175 Dearborn street, or to the treasurer, James L. Jones, Hillside, Wisconsin, to whom all money should be sent. For inquiries or suggestions address Mrs. E. T. Leonard, the Secretary of the U.S.S.S.

AN orthodox minister who is disturbed by the misbehavior of the choir, from a habit which the latter has, of retiring behind the organ to enjoy an hour's social discourse during the sermon, writes complainingly to a newspaper, asking if the singers in the house of worship should be less devout than the minister, and urging that when they have not this virtue they try to assume it. Does not the responsibility for such a state of things rest on minister and congregation as well as on the choir? The latter is too often selected for mere show purposes, and from outside the membership of the society, the only bond its members have with the church being the weekly salary. When the choir, like the congregation, is made up of home-loving members of the church, interested in all that pertains to its welfare, and having a filial and conscientious purpose in their work, evils of this kind will cease to exist. Artistic excellence as poorly replaces a true spirit of worship in the choir as in the pulpit.

WILLIAM J. POTTER contributes a thoughtful essay to *The New Ideal* in which he expresses deep distrust of the spirit of compromise, and an earnest protest against the popular assumption that certain great and admitted ideals of faith and conduct are impracticable. It is a strange delusion, Mr. Potter thinks, that truth, known to be such, should be deemed less practicable than ever. The fault of its impracticability lies in the timid and distrustful heart of man, not in the nature of the truth itself. Nothing can be more fallacious or dangerous to individual character than to condone man's neglect to support his honest convictions on the ground of the material loss they may bring upon him. Moreover moral cowardice is always recognized and stamped as such. The man who lives handsomely on ill-gotten gains may receive certain outward marks of attention and respect, but he is in reality known for what he is, and measured by the same standards as other men.

The spirit of compromise that tampers with the sense of justice, and seeks any other than the highest moral results to all concerned, is a deadly influence in private or public life.

THE April *Forum* contains a significant article from the pen of Lyman Abbott, the successor of Henry Ward Beecher, entitled "No Theology and New Theology." This would be a startling article were it not for the fact that we have got beyond the period when it is possible to startle the community by theological opinions, since the Presbyterians in these days have out-radicalized the Unitarians, and orthodox ministers have overreached the heresies of Theodore Parker. Mr. Abbott's article bristles with quotable sentences. He dismisses the thought of an essential antagonism between science and religion, finds both centered in the thought of a necessary unity. "All dualism is the result of imperfect thinking." "If to believe that God is the All in All is pantheism, then Paul was a Pantheist and we are not afraid to be in his company, it is indeed the company of the elect thinkers in all ages and all religions." Mr. Abbott

further says "that the old distinction between nature and the supernatural is forever done away with." "God did not leave his children to grow up in ignorance of Himself except a 'chosen race' geographically confined to a province no larger than the State of Vermont." "The Bible is not the infallible, inerrant standard that our fathers thought it." And much more to the same effect. But the author of these ringing sentences seems still somewhat in the toils of that dualism which he condemns when he assumes that "the miracles as disclosures of a power higher than our own were needed by an age that could not understand the greater evidence afforded by every sunrise and every spring." So the earlier geologists thought that existing forces working as they now work were not sufficient to account for the existing condition of the earth. There is also in this article a curious assumption of *newness*, in what is familiarly old to those accustomed to religious thinking outside of orthodox churches. Mr. Abbott mentions the names of Maurice, Bushnel, Munger, Beecher and others as the representatives of this "new theology," but fails to mention the major prophets of the faith he promulgates as "a new theology," such as Channing, Emerson, Parker, Freeman Clarke, Martineau and their less famous contemporaries and successors. Let the good work go on under whatever name, and let all be modest in their claims of discovery or possession.

THE MAY MEETINGS IN CHICAGO.

At last we are permitted to give our readers the detailed programme of the approaching May meetings, the 38th anniversary of the Western Unitarian Conference. The labor and time necessary to perfect such a programme can be known only by those upon whom the responsibility rests. It is well that it is so. Now that it is ready, it is for those who are interested in the success of these meetings far and near, to help make them successful. The opening sermon is to be given by Mr. Gannett.

It is fitting that the commemoration of the thirty years of life that has been given to that Theodore Parker, which was left planted in America by him who laid his tired body in the Florentine Cemetery thirty years ago, should call from the East those who were not only recipients of his bounty, but in a very real sense inheritors of his mission. Mr. Chadwick of Brooklyn, Mr. Potter of New Bedford, and his beloved parishioner, Mrs. Ednah D. Cheney, are to be heard on this occasion.

There will be no lack of interesting questions of a practical character to be discussed at these meetings, among which is the problem of how best to co-ordinate and systematize the various branches of missionary work of the West: to counsel upon this question all the various organizations and missionaries are invited. The Sunday-school Society will have its Summer Assembly project, and its curriculum of six years study to present for further consideration. The women will come to shape their activities, we hope, in such a way that no point gained in the interests of the free and spiritual interpretation of Unitarianism be lost, and no opportunity for still broader co-operation and nobler fellowship be omitted.

The place of holding the meetings has been an object of no small solicitation and thought on the part of the directors. It would have been very

pleasant, particularly to the Chicago workers, to have followed the beckoning fingers of Cleveland, Des Moines, Quincy and other places, but experience has proved that it is easier for our representatives and delegates to reach Chicago than any other place; and that notwithstanding the inconveniences of a great city, the largest results have been obtained by holding the sessions at the metropolitan center. After determining on Chicago, the question of where in Chicago was a still further perplexity. The advantages of a central place of meeting down town were obvious, but the disadvantages of all the available halls were still more obvious. The Central Methodist church, where the meetings were held last year proved so noisy as seriously to interfere with the workings of the sessions, particularly in the daytime, while the other available halls would be too small for our evening gatherings. Of the available churches, All Souls was the next in rotation to receive the Conference, which privilege it was glad to avail itself of, but its auditorium, which is overflowed by its own congregation, would scarcely be large enough for the attendance that would naturally gather at the evening sessions. While in this perplexity, a door opened presenting an opportunity which was as delightful as it was unexpected. Moved by a spirit of most commendable neighborliness, the trustees of the Oakland Methodist Episcopal church unanimously offered the use of their handsome new church, situated directly across the street from All Souls, to be freely used by the Unitarians during anniversary week. This seems to solve the problem in the most satisfactory manner. The day sessions will be held in All Souls church, where the delegates will have the pleasure of partaking of the hospitality of a church-home and the familiarity which comes from enjoying together the noon lunch. The evening meetings will be held in the auditorium of the Methodist church, where there will be abundant room, a good organ, and above all, the sweet aroma of a broad fellowship. This is a practical object lesson in the open hospitality for which the Conference has so strenuously struggled.

Now friends, what is there for you to do? Come! Come in abounding numbers; but before you come, see to it if possible, that the Conference is enabled to present now, as it has the three preceding years, a clear balance sheet, with all obligations met. This will be possible if every church in sympathy with the position of the Conference will qualify itself to be a part of the Conference, to be *entitled* to a representation. Even if circumstances prevent the attendance of delegates, let all be present in the spirit. This can be done by the payment of a *minimum* sum of \$10 into the treasury. This relationship can be confessed and maintained without in any way compromising the allegiance of the local society to any other organization or name. Is it not a privilege, which every society that believes that life and not creed is test of religion, should be glad to avail itself of, whether that society be found East or West, and whether it be called Unitarian, Independent, Jewish, Christian, Ethical Culture or *Methodist*.

And where no society exists through which a friend may speak, the road is still open. One dollar secures an annual membership, twenty-five dollars a life membership. On the *UNITY* subscription list there must be at least a hundred people who have faith enough, love enough and money enough to make themselves life members of this organization, and in so doing be happier evermore.

One other wish and hope lies very near the heart of the writer of this article, viz., that the \$25,000 point in the endowment fund of the Conference should be reached before that time. About \$17,000 has already been reached, \$8,000 more will make all the preceding subscriptions available and will put the Western Conference on a foundation which will put beyond a peradventure

the necessity of having to retreat from its prophetic work.

Let the heroic example and brotherly love manifested by our Methodist brethren inspire the friends of the Western Conference to come to its help now, to stand up and be counted this year.

"Then to side with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just."

A PLEA FOR REFLECTION.

If we are in earnest about the cultivation of the moral life, we must take time to reflect. Can we have any good thing in life without giving attention to it? Can we have success in business? Can we gain knowledge and master either the facts of science or the theories of philosophy, without devoting time to them? How strange would it be then that the highest and sometimes most difficult acquirements should come of themselves; that to love, to be patient, to be brave, to keep the good purpose dominant in the soul, should be things requiring no attention or serious thought at all. Speaking from my own experience and observation, I cannot see that it makes much difference, as to this need, if our mission consists in "doing good" in the world. For there is scarcely any "doing good" that does not involve more or less routine, that does not tend to become more or less mechanical in the course of time. If philanthropic enterprises engage us, if we write lectures or sermons, if we nurse the sick, if we teach the young, if we are reformers, we are none the less liable to lose ourselves in details, to worry or fret, to become self-conscious or vain, even to lose her temper and become irritable and unreasonable. To do good does not necessarily mean to be good—to have a pure modest heart and a sweet gracious spirit. There is, perhaps, no occupation in the world that we do not need to turn our backs on now and then, and ask, how stands it, not with our work, but with ourselves? What are we, what our tempers, our springs of action; what are we gaining, or, perchance, losing in the inner moral life? It is true we do not help ourselves by being too introspective; it is easy for some natures to become morbid. I believe it is natural and wholesome for us to be engaged most of the time in some sort of activity. I certainly do not hold in any esteem a "cloistered virtue." I think the sorriest and feeblest of all saints have been those who have done nothing but watch and question and record their own spiritual states. All the same do I plead for some time, some moments now and then to be set apart for ourselves. I say advisedly, *set apart*; for just as our business thrives best, when we set apart certain hours for it (and are indeed happy if we can confine it to them) just as our studies bring the richest reward when they are regularly pursued, so we shall do the more for the moral life, if every morning or every night, either or both, we give ourselves up for a time to serious thought, either collecting and girding ourselves for the day, or judging and reproving ourselves in view of anything we have done amiss during its course. We should be the better, I suspect for such holy times. For "holy" does not mean anything necessarily mysterious or preternatural, but simply what is reserved from ordinary uses and dedicated to some special purpose. In a sense, of course, the whole day and our whole life should be holy, i. e., they should be consecrated to the service of the good and the right; but I suspect they will be more likely to be so, if we have times set apart and sacredly keep them. The trouble with most men, I fear, is that they hardly care to take the time, that while getting up in the morning and going to rest at night, while dressing and undressing, buying and selling, reading our books and writing our letters, preparing or giving out our sermons and addresses, seem highly important, it hardly seems of much consequence if we are unchar-

able now and then, or selfish, or vain, or angry and impatient. Well, if we do not supremely care for the moral life, for the regulation of our thoughts and moods by principles, there is little profit in suggesting to us a help to the moral life. But if we do care, if, as we think of it, we are ready to hang our heads in shame at the recollection of violent words we have used, or mean and spiteful actions we have indulged in, or any pride and vanity we have shown, or of low and vulgar thoughts, or of any hardness and moral unbelief—if in our hearts we wish to live bravely, uprightly, blamelessly and to ascend to the very heights to which we are called, then we must think of these things, and form *habits* of attention; and as regular, perchance, as our eating and drinking, as our sleeping and waking, will be the sacred moments in which we shall recall ourselves to ourselves to ourselves, and nourish and confirm the good purpose in our souls.

W. M. S.

THE NEED OF FAITH.

The dogmatic sense in which the term faith has been used in the past, has brought about a natural reaction, giving rise to that tone of light disparagement and skepticism, with which it is so often employed in the present. But the old theological notion of faith is of least value and importance, and has nothing to do with the more enlightened conception which recognizes faith as a necessary element in the moral nature of man.

There is no department of human thought or activity where the spirit of faith does not enter. Though the old objects of faith are disappearing, the need of the element of worshipful trust and aspiration, as motives of human conduct, will always remain. Formerly, faith, deriving itself from reason and experience, sought to establish itself only on a basis of miracle and the supernatural; but to-day we are learning the higher worth of that faith which bases itself firmly on the thought of natural growth and an unchanging order. Faith transcends experience we are told, and truly, if by experience is meant mere natural and outward knowledge; but a just definition of experience makes it co-extensive with the entire realm of human consciousness, including not only the external events of a man's life, but all those inward motives and ideals which determine conduct and shape the character.

The element of the unknown enters into every action, each of which is like a vessel loaded with precious freight, setting sail for distant untraversed seas. To follow the course of a simple deed, in its multiplied effects, and continually ramifying influence, would be more difficult than to detach a drop of brine from the sparkling wave's crest. This thought of the unknown accompanies us everywhere, impinging itself on our knowledge of the real, like a half-waking dream, and giving rise, whether recognized or not, to the emotions of religious awe and trust.

"A world of spirit as of sense
Was plain to him, but not *too* plain."

Placed in this world of mingled spirit and sense, daily living becomes little more than a continual projection of our-selves into the unknown, necessitating the constant action of faith. Yet it is by no means the mission of faith to be always taking some new leap into the dark, since every action must be guided by experience, and should have some degree of consistent relation to the entire sum of a man's deeds and behavior. This new idea of faith, springs both from knowledge of what is and from the strong sweet compulsion of hope; belief in, and the desire to test that which lies beyond—is yet to be. Dropping the old idea of personal salvation, the eye of faith fixes itself on the general order and tendency of things, seeking that true harmony between the soul of man and universal law, which alone can bring peace and strength. In this view faith becomes a moral quality, and is the spirit's breathing stuff, as the nat-

ural air is the body's. Its need is as deep and permanent as that of oxygen to the blood. It is not only the necessary incentive to every action, but its reward, since, like every impulse of the heart, faith grows by exercise.

Of how much greater practical worth is faith based on the seen known, the conscious life of the soul, than that based on tradition and a strained credulity; of how much more importance is it that we trust our fellowmen of to-day, the neighbors and friends with whom we are associated, than that we confess personal allegiance to Jesus or Buddha. Daily the sacredness and beauty of the immediate present, the life of the passing hour and moment, with its inextinguishable hopes and possibilities, is revealed. Not in the mind or storm dwells the guiding spirit, but in the "still small voice," counseling, approving, or condemning every action of our lives, bidding us ever to new heights of trust and endeavor.

C. P. W.

MEN AND THINGS.

THE Washington City Presbytery has voted to expunge the foreordination clause from its creed, and that relating to the damnation of infants and the heathen.

THE assistant editor of *UNITY* visited St. Louis this week to attend the April meeting of the Unitarian Club of that city, and will report the same in our next issue.

A MONUMENT is to be erected to Daguerre, the inventor of the daguerreotype, and in a sense of the entire art of photography, to be placed in the grounds of the Smithsonian Institute, at Washington.

THE INDEPENDENT defines the ideal religious newspaper as that which is able to understand God's lesson for its own generation, and to read that lesson before it is spelled out in everybody's primer.

Mr. Moody is credited with the statement that he does not find so much infidelity in a month, in the questions put to him by the young men in attendance on his meetings, as five years ago he found in a day.

THE Church of the Messiah tendered Rev. Robert Collyer a reception the evening of Friday, the 11th, which was an enjoyable occasion to all present. Mr. Collyer occupied his old pulpit the Sunday following.

THE declaration of Emperor William, of Germany, that he recognizes but two parties in the state, that for him, and that against him, is the principle held by most practical politicians, who do not, however, always state it so frankly.

THE lecture of Dr. Lyman Abbott, at Central Music Hall, on "The Industrial Revolution," in which the lecturer took strong grounds against the organization of capital into trusts and large corporations, is exciting some lively discussions in the press.

ONE of our Methodist exchanges says the Southern Methodist church numbers a million and a half members; with foreign missions in China, Japan, Brazil, Mexico, and but one Missionary secretary to superintend all of these widely scattered centres of denominational work.

A RECENT writer points out the character and tendencies of modern German life, as seen in the list of presents given to Bismarck on his last birth-day, consisting, among other things, of forty-three drinking cups, and a hundred pipes. From the farming districts came barrels of eggs and sides of bacon.

THE ADVANCE thinks the election by the Roman Catholics of the author of Peck's *Bad Boy* to the mayoralty of Milwaukee, in the opposition of that body to the compulsory education act, known as the Bennett law, is a poor evidence of the superior wisdom and purity with which it would conduct municipal politics.

The *Boston Transcript* tells us that the first almanacs were of Arabian origin, the oldest known copy being in the British museum. The next known specimens of this kind of work date from the fourth century, and are Roman Catholic Church calendars. The Baltic nations engraved their calendars on axe-helves and other articles of personal use.

A. V. H. Carpenter of the Milwaukee and St. Paul Road has an interesting letter in the April *Outing* on the fishing attractions of Wisconsin. Mr. Carpenter is a faithful disciple of Walton and argues well for the gospel end of the fishing pole. *UNITY* is interested in multiplying the number of those who will go to Wisconsin next summer to hunt without rod or gun.

A REPORTER for the *Evening Journal* has been interviewing some of the representative clergymen of the city, with regard to their methods of work and rest, literary tastes, etc. From him we learn that Rabbi Hirsch is an excellent amateur on the violin, which forms his principal means of recreation; that he is master of fourteen languages; an admirer of George Elliot, and a reader of modern French fiction, which he does not always approve, but which he believes to contain a certain pathological interest and value to the student of human nature.

Contributed and Selected.

RESURRECTION.

(Written for the Easter Service of All Souls Church, Chicago.)

Down in the West dropped yesternight the sun

To crown afresh the dawning of to-day,
And in the East, behold! a radiant one,
The night has hid bursts forth in new array.

Thus thought, emancipated from the gloom,
Cries: "Verily from darkness of the tomb
Christ is risen!"

Long superstition's shroud has mantled Him,
And masked His wondrous visage unto men;

And Dogma's voice is loud in bodings grim,
And brooding fear still lurks in noisome den.

But like the sparkling phosphorescent light
That shines the brighter through an ocean's night,

He is risen!

Oh! may men say, as other Easter skies
From winter's clouds shall year by year beam out;

"Now through a broader soul's humanities,
Through science, and the dare of noble doubt,

Truth's sacred leaves in budding life dispart,
And in the temple of the human heart
Christ is risen!"

MARTHA AGNES RAND.

MENTAL AND MORAL INDIVIDUALITY.

The right of each one to his own individual mental or inner life is unquestioned in these days of broad thinking and doing. This right, good in itself, and showing the height of civilization, brings with it some mistakes. One, only, I propose to speak of here.

As a slight preamble, those of us who claim to be most cultured, to have reached a high mental plane, to be a little above even our surrounding friends, are much given to introspection. We weigh and balance and compare our mental actions, and are very apt to conclude that they are mental phenomena. We find, here and there, in the course of our wide and elevated reading, some great minds who agree with us in one or more particulars, who follow this or that very remarkable line of mental or moral reasoning, who have had this or that supernatural (almost) ray of light let in upon their mighty brains; but on the whole, we conclude that we are *mighty peculiar*.

Out of this conviction grows the common conclusion that we are different from those of our own household. There are some rare households which are a good deal in sympathy and accord with us, while our own is not. This is unfortunate in some respects, but it is a misfortune that *can* be borne, and is only one of the many disciplining trials that our great minds must meet and conquer. According to the law of mental evolution, out of this conclusion comes our great mistake, the one I wish to speak of. We determine to accept the sad truth of peculiar and high mental and moral individuality, the equally sad truth of the mental and moral differences in our friends; and, because we love them, we will so endeavor to outwardly live that they will never discover the sad fact.

I feel sure that I am stating a very common attitude, of very many persons, toward their families and friends. Our efforts to live and act as they do, as they expect us to do, so that they will not discover our efforts to be quite like them, would be unique if they were not common.

The incongruity of our inner and outer lives, weighs upon us we think, while really it is part of our mental conceit and satisfaction. Take it away, prove to us that other minds are very like ours, that this great effort we are making is unnecessary, and, for awhile, we will be *really* unhappy.

Great, lonely minds do exist. Men and women far ahead of their age have lived and do now. They are rare; and more than that, they are not the persons who are given to comparative introspection, who silently live their peculiar life, who feel constantly afraid to express their inner convictions for fear of being misunderstood, who conclude that it is only the outward life that they possibly can

share with family and friends. They live *out* the inner life. They give to the world the best and highest that is in them; sad if they meet but little response, glad for that little. What shall we do then? Are we to lay bare our most sacred inner thoughts? Are we to throw our pearls before swine? First of all, we will be very apt to find that those around us are not "swine." Next, that they, too, have "pearls" which they have long hesitated to throw before us. Gradually, bring our outward life and expression more in accord with our inner, and the nearer we come towards making them one, the happier we shall be; and the nearer we come to letting those about us feel that they and we are mind to mind and heart to heart, the happier they will be. At first it will be as hard for them to respond to our attempted expression as it will be for us to make it. Remember each one has as closely lived his individual life as we have lived ours. But as we give more and more we shall find that they respond more and more, and that life is a much simpler matter than we supposed. It will be a hard blow to our egotism to find the common thought, common motive, similar mental processes, and abundance of "pearls," but it will be none the less good for us, and will truly make of life a simpler, happier, richer, larger and more helpful experience.

JUNIATA STAFFORD.

THE RELIGION OF SELFISHNESS.

There are two roads over which we can travel life's journey. They lie side by side at the starting point and we can easily go from one to the other. Gradually, almost imperceptibly, they diverge, the one descending, the other ascending, till they become almost hopelessly separated. One is the way of thoughtlessness and self-indulgence. The other is the way of effort and self-denial. We have been taught that the way of pain and effort was the path we ought to follow, but it has not always appeared plain that it was the path we would be happier in following, if it had, more of us would have followed it.

The reasons given us for self-denial can be summed up about as follows: (1) Because it conduces to the good of others. (2) Because it tends to produce and hasten a change that shall really make the whole human race beautiful. (3) Because of man's connection with and consciousness of an incomprehensible power. Most people would agree that these motives were hardly strong enough to cause continued self-denial. A large majority of men go through life with no more religion than an occasional thought of some mysterious reward in a future life, for right conduct in this life. Often they do their duty, undergo self-sacrifice without reference to this hope of reward, without thought of theology. An impartial observer must soon be convinced that by far the largest part of the quiet heroism of every day life, the struggle with self-indulgence, finds a motive neither in hope of heaven, nor in love for the human race, nor yet in consciousness of the unknowable, though any of these motives may serve for a little while.

What is it, then, that makes so many people prefer the way of pain at times?

Have we not found by long experience—experience handed down from father to son—that self-denial *pays*? We care comparatively little for the good of others, little for the human race in general, and little for the unknowable, but we do care for ourselves. All this sounds heartless; selfishness has been held up to us as one of the worst of evils. By selfishness is generally meant the sacrifice of others' happiness for our own benefit; but in a larger sense, why should it not mean the pursuit of one's own happiness by any means whatever, by the sacrifice of self for others, for instance? And are we not beginning to believe that self-sacrifice is productive of a happiness more real and lasting than can be obtained in any other way? Jesus understood it, and those who gave his doctrine

a thorough trial found something substantial in it. His followers are numbered by millions to-day. Was it not because the self-sacrifice and love which He taught were capable of giving the greatest satisfaction, because He enabled one to make the best of his life?

So far as theory goes, it is an old story that this way of pain is the better way; but why? All substantial rewards in daily life are reached in this way. The student struggling for the prize works day and night, denying himself all immediate pleasures. So does the man seeking wealth. Why should the path to that truer happiness, of which these are but the semblance, also be one of pain and effort? The great mass of people are too little discontented with mediocrity to put forth their best efforts, and in the same way most of us are unwilling to undergo self-sacrifice and to practice self-control for the sake of the happiness which inevitably rewards us but which we lose sight of, behind the lesser immediate pleasures.

This is the highest step we have reached in the process of evolution—itself a vast system of selfishness. Self-denial is becoming a most formidable weapon in the struggle for existence; it is the very broadsword of success.

But it is something more. According to Prof. Huxley duty is "to devote one's self to the service of humanity, including intellectual and moral self-culture under that name;" . . . "to be strong and patient," . . . "to be ethically pure and noble." These are the very things which require self-sacrifice and self-control. If we do these things we not only reap the material reward which each brings, but, in a measure, we satisfy that "desire to realize the ideal in life which every man ought to feel," which is Prof. Huxley's definition of religion. Our religious feelings are in no way interfered with by the fact that a visible and tangible reward is held before us for doing our duty. The two, on the contrary, support each other. It has been proved often enough that religious fervor alone will not suffice as an incentive for continued self-sacrifice.

This, then, is the religion of selfishness; not that selfishness which we have been accustomed to, the sort of selfishness which brings less pleasure to us and suffering to others; but that selfishness of which our consciences approve, the greediness for that sort of pleasure which comes from doing a good deed, and which does not destroy but adds to the strength of our religious feelings. Is this so shocking a religion? Would not the human race be made better by more practice of it? It is nothing new, only another way of stating the same old truth in order to show more clearly the nature of the rewards offered, to make it more apparent that these rewards are worth trying for. Is not this religion of selfishness the kernel of truth which holds together the followers of Comte in the person of Frederic Harrison? What do they really care for humanity? They themselves are the ones primarily benefitted by the altruism of their religion, which altruism is accordingly but a higher and more satisfactory form of selfishness; the good of the human race is a secondary matter. Has not this religion of a higher selfishness been the backbone of the Christian religion which, above all others, taught a common-sense self-sacrifice? And, lastly, does Agnosticism take from this religion of selfishness any of its beauty or any of its meaning? It makes both more clear by an honest desire to call things by their right names. If one man tries to do right because he ought to, and another because he *wants* to, which will succeed the oftener? Let us direct the individual who has come to the parting of the ways to the road of self-sacrifice, by following which he shall realize as much as is possible of the ideal in life, which in itself would be the greatest pleasure attainable. Let him carry with him as many forms and creeds as he wishes, so long as they do

not drag him down and obscure the goal toward which he journeys; and let him call that road by any name he chooses—Selfishness, Altruism, Positivism, Agnosticism, Christianity—the name matters little if the reward for doing one's duty is obtained. The road is not so pleasant to look upon as the way of self-indulgence and disregard for the feelings of others, but the traveler would have little hesitation about which to choose if he could see clearly where both led and the sort of company he would have on the way. One path descends through green fields and pleasant groves to the marshes and quicksands of recklessness, failure and remorse, where the dark clouds of discouragement hang low, hiding the light of hope which shines above them. The other climbs over rough and stony ground which grows ever smoother and pleasanter. The roses of happiness bloom beside it, and it tends to the palace of success; but the road ends not there. It ascends to the heights where God reveals more of Himself.

A. C. BROWN.

Correspondence.

DEAR UNITY:—A few notes of the writer's observations on a recent business excursion into the heart of Minnesota may not be amiss in your pages. The hope was entertained at the outset, that along the line traveled opportunities might be found for at least the small beginning of liberal movements, but so deep was the condition of business and financial depression and so loud the complaint of the burdens imposed by the numerous churches already existing, that it seemed best to defer any public effort to more propitious times. To put in circulation the limited supply of our literature on hand, was the best that could be done.

But there was one note, by the way, of special interest to your readers—circumstances are such that to mention names might cause temporary embarrassment. Attending service in the Congregational church, as the most advanced wing of the great orthodox body, on one occasion, as was the writer's custom, there seemed to be some unusual excitement. While the church was rapidly filling, the choir and congregation were singing with great enthusiasm familiar hymns given out by the pastor. It seemed probable that a revival was in progress, and poor was the prospect for any moral or spiritual edification for the lone liberal hearer. But at length, when, at the pastor's suggestion, the people had crowded closer together, and all were seated, he arose and after another hymn and an invocation that seemed an exotic there, announced the last of a series of discourses on "Capital and Labor," and upon this as a keynote, rang out the most stirring appeals for the Religion of Humanity. Churches, creeds and professions of faith paled into insignificance, while the speaker enjoined the plain, practical teachings of Jesus, holding for an hour the undiminished interest of his audience. Here was a soul feast rare and unexpected indeed. In the subsequent acquaintance enjoyed by the writer this brother seemed altogether like one of our own household of faith, feeling compromised by his present position, and waiting only for a good opportunity or the fit time, to change and enter a liberal or independent field of labor.

The momentous question of revision causes a little ripple of excitement away out here in the Presbyterian ranks and the young pastor pleads for verbal changes but a pure *Calvinism*.

A. A. R.

ABERDEEN, S. D.

He is not doing his duty by his family whose sympathies are not broad enough to take in all the children of God. The good father must be a good citizen, the good citizen must be a philanthropist, a lover of man.

Church Door Pulpit.

GRATITUDE AND TRUST.

DISCOURSE BY MRS. ANNA GARLIN SPENCER.
Containing selections from the writings of
James Eddy.

"We believe in God," says Mr. Eddy, and "in gratitude." "Our truest relations with God ask from us humility, gratitude and love. The purest and sweetest essence of true religion lies in its confiding simplicity of character." And again he said in words dictated only a week before he died, "Man's true worship is gratitude and love for the gift of life and all that we receive." And again, "Let us be voluntarily grateful to God; there is no higher duty nor higher motive than gratitude for obeying the behests of a pure religion and morality."

In more elaborate form the same idea, which with him was most fundamental and important, is given in the manuscripts yet to be published, from which quotations will now be made.

"To God," he says, "we owe the great gift of life! By no guiding principle of right or justice known among men has man any claim whatever to existence, and the happiness that life may comprise. Life is a free gift to man, from a higher power existing antecedent to man's advent to this world. So we are of divine origin! Life is costless to us, but priceless. The conception of man's existence, with all its accessory accompaniments, could only originate in a high concreted Wisdom and Goodness; to fully appreciate which no man or woman can ever aspire, though they may in their best state of perfection faintly comprehend and typify in their own lives the divine character. There are those who unjustly deprecate the value of life by the enquiry 'is life worth living?' There is no doubt of the unequal value of life to babes who receive it; but we must not forget that the parents themselves create or furnish the conditions of health and well-being, or otherwise, under which we are born. So that man himself is responsible for the inequalities symbolized by the 'silver spoon' and the 'wooden ladle.'

"The power, the gift, of life is from God; the conditions under which we are born are created by man, and appertain to his liberty of will. At all events life costs us nothing! And be it of more or less value, all should accept and cherish it with grateful hearts. It is a combined gift from God and our parents; the latter deciding upon the time, and the more or less happy conditions attending our advent. And, after all, the individual power of progressing and improving as we advance in life, which God has given us, compensates in a great measure for the inequalities of the conditions of our birth. Let the pessimistic Christian who has claimed through so many ages, without reason, that man is 'by nature totally depraved,'—let *all* keep well in mind, that man has no claim, and never had, to any existence whatever. Man has been brought into being by a high disinterested Power and endowed with a liberty that makes his happiness depend upon himself; and man can never be happy until he wills his own happiness. For God himself will never interfere with our endowed liberty to force us to be happy in spite of our will to be otherwise. To be grateful for favors received from others is natural and sensible; and when we can make no return for favors received then is our gratitude enhanced. Wholly do we stand in this light toward God, the author of our existence; for we can render no equivalent for all we receive from his power and goodness. The best and most acceptable return we can make to God is to enjoy life rationally and fully; which would harmonize with God's will and intent toward us. Gratitude, like other good sentiments of our minds, should be cultivated. A study of our relations to each other teaches us that parents, children, brothers and sisters, husbands and wives, have mutual natural claims upon each other to be

unselfish. This inspires gratitude, and a mutual disposition to make returns where it is possible. And where it is not possible to give equivalents for favors received, there is one return which in justice should be made, and that is gratitude. And ingratitude toward those from whom we have received disinterested favors has always been considered a crime. But God has a character so noble that the persistent force of his love is not effected either by gratitude or ingratitude. From the character of God we get the idea that 'virtue is its own reward.' God being personally invisible, he acts through proxies or agents. God requires no gratitude of the child for existence. The love it receives on its advent into life comes from God, who also implants the instinct of love towards its parents in the mind of the child. Now note, God's power and love are behind the Mother. And the philosophic truth is that it is not so much the mother that loves her child, as God who loves the child, *through* the mother, who is his honored agent! And his noble will is that the love and affection of the child that rightfully belong to himself shall be exercised toward and placed upon the mother; and so it is, in the smile of the infant upon the mother it is God's smile giving joy to her. In all the gifts of our divine Father he assigns to agents what the good and intelligent man or woman comprehends as really belonging to God, who in his magnanimity requires nothing of his creatures in the way of gratitude, love or homage. Now, by the power of our hearts to feel, by the power of our minds to perceive, by the dignity to which man is entitled as being the mind-conception of a Divine Father, we will love our mothers, children, and all our near and dear relations, because such is the will of God. But let us acknowledge that our deepest Love, Honor and Gratitude are due to that divine Power, the giver of life and of all well-being, who is behind all and in all that we esteem as the most precious in life.

"God does not require this worship. God has no need of the praise, homage, love or gratitude of man. But man has great need of exercising all these sentiments towards God. With an intelligent and just man the cherishing and the expression of these sentiments is a necessity; a demand of conscience. And the exquisite satisfaction we derive from them constitutes our highest privilege of experience. And it is reasonable to conclude that since the highest happiness and well-being of man, and of all created beings, is the end and aim of the activities of the high power above man, so the free expression of gratitude from man toward this high power should give satisfaction to the great mind and heart of God himself. He could not feel such satisfaction, however, if he required of us any exercise of worship; for this requirement would be derogatory both to his dignity and to ours.

"No man that respects himself would beg to be praised or honored, however praiseworthy or honorable he might be. Conscious of his own integrity he would let his character speak for itself in his acts. If he were not appreciated, he would exercise the virtue of modesty, and wait patiently until the distinction and honor due him would be voluntarily paid. Now in regard to the God of wisdom and beneficence, we may be sure that his dignity and self-respect are not less than that of a good and intelligent man in this particular. No equivalent for a gift can be properly required from the parties benefited; all return must be voluntarily on the part of recipients; but there exists in the human mind a sense of justice, a feeling that there *should* be some recognition of favors bestowed. If ingratitude is a crime, the feeling and expression of gratitude is a simple duty. Grateful feelings should be as common as favors received; but a high-minded good man will not withhold favors and charity because of the lack of thanks or gratitude from recipients. And in the laws of God, while all crimes

against our fellowmen are punished with unpleasant effects with reformatory intents, for ingratitude to God who is the real author of our existence and of all the blessings comprised in life, there is no special punishment; no more than there is for a lack of homage or love toward Him, or for non-conception of His existence. His sun shines on all, and no laws giving happiness to man are suspended for the punishment of the atheist or the ingrate.

"To worship and be grateful towards God is a privilege appertaining to our liberty to exercise; and not to avail ourselves of this precious privilege is to deduct wilfully from our own happiness and well-being. Man's own dignity requires of himself what God requires never; that is,—the deepest heart-felt gratitude towards God as being behind all.

"Gratitude, then, is the first return we can and should make to God for His great gifts to us. But do we owe anything else to God for the manifold blessings of life? Yes, we owe, and I thank heaven can make, another, and a most important return to God, the divine Father; *we can obey his will as we ascertain it*, and so further his intents and purposes of righteousness in this world. How may we do this? By learning the laws he has instituted for the government of man and of all nature. These laws being instituted for our best good, an intelligent self-interest would lead us to obey them. But there is a higher reason, even gratitude; a principle of high honor towards him who has so richly endowed and blessed us. Should we not gladly obey our best friend? Gratitude towards human beings who have aided us in kindness we all admit to be a duty; and any service possible to render to one who has thus kindly aided us would be at once cheerfully given by every right-minded man. Can there be a doubt, then, that we owe God gratitude, and obedience to his will and ascertained laws? It is a great principle of duty to make ourselves and each other as happy as possible; always in subservience to reason, common sense, and the high sentiments of truth and virtue.

"My strong faith is in the perfect righteousness and goodness of God! I do not believe there exists in nature, or in human life as constituted, anything to justify us in an arraignment of the Power or Powers above the human. The governing laws and principles which we recognize in the manifestations of nature are all beneficial. The mass of mankind have thought and acted like badly made up children respecting their relations with God: crying and begging, fearful or hopeful, troublesome towards each other, and demanding great patience from their divine parent! God's gift of life, and all the happiness which life may comprise, to man, has been full, rich and free; no onerous conditions attach to it. Whether we acknowledge the existence and goodness of God or not, His disinterested paternal kindness will not be withheld from man or from any living creature!

"Therefore our relation to God should be one of love and veneration. We should humbly acknowledge the existence and divine power of our first and greatest friend; that great Spirit of intelligence and goodness which called us into being. It is not necessary in order to cherish these sentiments of love and gratitude that we should perceive in our minds a *personality*. We know of no personality higher than the human. But since mentality exists in all the operations of nature, and in all the qualities and powers of human life, we may look up, each in his own way, to the Source of all things in trust and confidence!

"The true religion is one of faith in an infinite Righteousness and Love, and the working out of these principles of the divine nature in human life!"

Closing thus our quotations from Mr. Eddy's writings we are confronted with the problems and difficulties which beset so many of us. Not to all is it

given to feel such "strong faith in the perfect righteousness and goodness of God," that they never arraign the conduct of this world under His laws. Not all can feel so sure that "all is well," not only with the great Whole, but with each small human life. The "duty of gratitude seems to many very questionable; the "trust in the powers above" very difficult, in so troubled and incomplete a world as ours. "Gratitude for life" these would say, "when it is one long struggle, one constant pain, one succession of disappointments? Gratitude for one's own life when every one calls it a failure? Gratitude for the life of nearest kin when sin and shame and anxiety are the links which bind them to us? Gratitude for life as a whole; for mankind with its feet rooted in bestiality; for mankind, still showing the 'tooth and claw of nature,' as the fight for selfish advantage goes on? 'Trust in the powers above,' that all is well with us, all is well with the world, when the Ideal within is mocked and tortured every day with the 'pain and wrong enthroned below?'" Ah, when we say in greatest strength of faith "we believe," the response of doubt's weakness presses quick; "Help thou my unbelief." Yet, mark it well, the experience of mankind has shown that along the ways of gratitude and trust lie *soul-health* and *soul-power*. Let us look at two lives, true pictures of this fact of human experience.

There was a woman dowered at birth with exceptional advantages. Her ancestry for generations had been clean, high-minded, talented and cultivated people, of comfortable means. She, flowered upon this stock, had rare talent, and a brilliancy of intellect which made her one of the most remarkable women in this country. Early in life she married a good and honorable man whose devotion to her was an adoration; so that she was enfolded with love and appreciation as with an atmosphere. A child came to bless their home, a beautiful boy reproducing her own brilliant attractions. She had wealth and travel and leisure in which to grow her uttermost. And the real nobility of her nature kept her from stagnation and frivolity so that her life was an inspiration to many; her days were rich with high labors; and her home a centre of intellectual and artistic enjoyment. One day Death, which had spared her when he had snatched many treasures from those less blessed, knocked at her door, as sooner or later he will at each hut and palace. And this beloved wife became a widow. In an hour the whole current of her life was changed. She shut herself away from the world, denied herself to friends, closed her heart against the appeals of charity to which she had carelessly but generously responded before. She shut herself into an unresigned desolation which she felt was greater than any soul had known before. Her son lived, when the wail of bereaved mothers ceases not upon the earth; but she felt no joy even in that. In her seclusion the large property left her by her husband was mismanaged by the man to whom he entrusted its care; and this woman awoke one morning to find herself, not a poor, but no longer a rich woman. Every comfort was still hers, while many woman as delicate and as sensitive as she toiled for bread and were rudely swept by every breath of fortune; but for her comforts she gave no thanks. Disaster following upon bereavement turned her weak sorrow into a bitterness which spoiled her home life, appalled her best friends, and turned her clear logic and fine wit into harsh railings and stinging sarcasm. A blight fell upon her intellectual nature itself. Diseased at the root of being, looking at all the world through the distorted vision of a selfish resistance to fate, the end of that brilliant creature was a fretfulness and a complaining restlessness akin to insanity.

I know another woman, gifted not so highly, but still exceptionally favored in birth, breeding and opportunity. She, too, married young; and in her

case the husband, an artist of exquisite nature, was to her the embodied beauty and inspiration of the universe; while she to him became rest, and support and all-surrounding care. Death early widowed her. And no one who knew her could doubt that the blow struck to the very centre of her being. But she turned bravely to the lonely duties and pleasures left for her. On their child, a daughter who heired much of the best of both father and mother, she lavished the tenderness which this chief bereavement and the loss of most of her near kindred forced into one channel. And out into the world of intellectual work and of philanthropic effort she pressed with a vigor unknown before. When the daughter was grown a young woman of exceptional gifts and powers, she too was suddenly taken away. Those who knew the rare bond between the two said, "How can the mother bear this loss?" With just a little pause to gather strength after the sudden blow, all the old pursuits were resumed, all the old friends welcomed, and the old work for the sorrowful and needy of the world redoubled, and with a tenderness and sweetness of spirit excelling anything witnessed in her before. More than this; not to keep the house a grave of buried hopes, a young man needing sorely its shelter and help, a student in a neighboring college, was taken to live with her. The pathos of this woman's patient smile, the deep lines in the sweet face, the marks of sorrow's aging hand upon the bodily frame, these alone testified how heavy had been the stroke. And an increase in breadth and insight of sympathy, a deeper and higher consecration of all life's gifts and opportunities, testified to the enrichment of sorrows patiently and unselfishly borne. Now who of us can doubt that of those two women, she who in gratitude and trust, in self-forgetting and patience made the best of everything life brought her, was *right*; and she who in angry revolt at sorrows and troubles common to all, threw away all of comfort and blessing that remained to her, was *wrong*? And as we use these words, signifying moral responsibility and ethical quality, do we not show our underlying conviction that gratitude and trust are *duties*, not merely temperamental peculiarities or accidental states of mind? It is true that temperament and outward conditions have much to do with cheerfulness. But there is such a thing, as the ancient poet says as "putting forth all our strength to exalt the Lord, and justify His ways," and with success.

Do you remember that poet David Wasson, a man of such rarely individualized mental power that no popular success could come to him, and one at whose life a distressing spinal disease dragged until it smote him with blindness, do you remember how he, how had surely tasted some of life's disappointments and hardships wrote for us?

"Ask and receive—'tis sweetly said;
Yet what to plead for know I not;
For Wish is worsted, Hope o'ersped,
And aye to thanks returns my thought.
If I would pray, I've naught to say
But this, that God may be God still,
For him to live is still to give,
And sweeter than my wish his will.
O wealth of life beyond all bound,
Eternity each moment given!
What plummet may the Present sound?
Who promises a *future* heaven?
Or glad or grieved, Oppressed, relieved,
In blackest night or brightest day,
Still pours the flood of golden good
And more than heartful fills me aye."

"Ah but," you may say, "these you speak of were exceptional people. They knew the delights of that intellectual life which furnishes the best antidote to sorrow and trouble that human nature knows. And one had the poet's temperament, the exaltation of genius. But what of the commonplace people, the ordinary sick, and crippled, the dwarfed in mind, the abnormal in development? What of the fragmentary, even the loathsome of the children of men?" Ah, friends, I speak not here as "one who hath attained." I feel with George Eliot "the exceeding difficulty of human life." I walk through the world's

hospitals for diseased minds and bodies with a shuddering sense of the terrible facts of human experience. I hear amid the joyful psalms of praise which heal and lift my soul, the undertone of earth's travail pains, the "low, sad music of" suffering "humanity." And I know, as most of you do also, the weight of cares and anxieties my Trust cannot always carry serenely. Nay, more than this, I see how the element in human nature which rebels against bad and hurting things, which revolts against the slings and arrows of outrageous fortune, I see how that element in human nature is closely allied to that "divine discontent" which leads the race upward toward better conditions and so toward better living. And so I recognize that not alone should Pippa's song be sung

"God's in His heaven
All's right with his world."

Not only that, but the clarion call to ourselves make this world better and safer and happier for all the tempted and weak and oppressed; *ourselves*, with all our might, as though we alone must do it.

But however these two great principles of life, gratitude for the present—trust for the future, and the reformer's impatience at existing ills and haste to mend them,—however these two great principles may at times clash in the interpretation of human history, in the conduct of the single life they need strike no discord. We have right and duty to "covet earnestly the best gifts," and get rid of all avoidable ills of life. But if the wisdom of experience teaches us anything it is this,—that when a personal trouble cannot be pushed away it must be borne patiently, sweetly, heroically, or it will kill the best life of the soul. The wisdom of experience teaches us that those who rail against fate, who resist with bitter complaint the sorrows and disasters which come upon them, neither grow in the beauty of holiness, nor are strong to help others. And if we cannot trust in confidence to righteousness and love at the heart of things we cannot keep our true sanity. That is *sure*, if experience makes anything sure both to our thought and feeling. With doubt of the moral order of the universe we lose grip upon our own unity of consciousness, lose hold upon all other natures for succor and help. Feeble and struggling may be our faith, choked with many a burdening weight, but its life is our life. I believe that Mr. Eddy's thought was profoundly true when he defined true religion as "faith in an infinite Righteousness and Love, and the working out of these principles of the Divine Nature in human life." And this too I believe, that the seal of high usefulness, such as is set upon trust in the powers above, that shape our lives, seal of high usefulness in personal growth and in world helpfulness, is never set upon a *lie*. If faith in Righteousness and Goodness at the heart of things makes for self-bettering and kindly helpfulness as it surely does, and doubt of the eternal justice and love works madness and leads to selfishness as it surely does, then faith is true to the actual fact, and doubt here is *falsehood* as well as *suicide*!

Who are they whom you seek in trouble? Who are they who bear on their hearts as on eagle's pinions, the feeble uplooking of weaker ones? Who are "they who suffer, and grow strong" to succor the afflicted? Who are they whose sympathy can most surely be counted on, whose love is bravest, whose work for the least of their brethren is most radiantly hopeful? It is not those who in this incomplete and struggling world have surest faith that "God is on the field when He seems most invisible?" Is it not those who meet their own trials most bravely and serenely, who resign with patience cherished dreams and hopes when the call comes, who wear evermore "a smile where tears have run?" Ah, not as these who have attained dare I speak; but this I know full well, these saints of the blessed life show us the way of truth, the way of beauty, the way of peace

and sweetest helping. And this too I know, that such saintship comes not only by nature; it is also the gift of grace, the grace of striving for that which is above. Such saints are *made* as well as born. If always we seek for the good in our own lot and in the world-condition, and magnify that; nor dwell hopelessly on the dark side; we acquire more and more a *habit* of gratitude and trust, a soul-attitude that makes for this saintship. If we resolutely shut out selfish dwelling upon pain and weariness we shall not only sooner cease to burden other lives with our bodily weakness, we shall also the sooner attain what command of our bodies is possible to us. This is the real "mind cure," the enduring truth under the transient "craze" of our time. Nay, deeper than all, if we feed our souls upon the faith of those who have seen of the travail of their souls and been satisfied; if we realize that in this as in all other matters connected with the conduct of life "there is cast up a highway" for our soul's ascent; then, when we are overwhelmed by our own poor doubts we can "stretch lame hands of faith," and find the "world's great altar stairs which slope through darkness up to God." There is no gift so great in all this world as he bestows upon his fellows who "walks in the light and lets his light shine." It makes not the smallest difference how he phrases his faith or how he thinks he comes by it. He may not only picture its source in most ancient wordings, but hang childish ornament of miracle-story and mistaken symbolism upon it. Or he may fear to do aught but hint its origin in mysteries he does not try to translate in terms of common speech. The only essential is that, like a flower he face upward and "widen for others the skirts of light."

Saints of the Blessed Life! They are many! They are rich and poor: wise and simple: learned and untaught: of favorable circumstances, sometimes, —oftener perhaps,—tried as by fire with great afflictions. As one I knew who was crippled to helplessness; poor to hurting dependence; bereft of all near helpers save one sister who was blind, and one who was a querulous, nervous invalid; and who moreover bore in her heart the sorrowful consciousness that her own and her sister's ills were the fruit of a loved father's wrong-doing:—and yet who was the cheer and comfort of a whole village because she trusted and was glad in the everlasting Strength and Perfection!

Saints of the Blessed Life! Would we might all be such!

Thou life within my life, than self more near!
Thou veiled Presence infinitely dear!
From all my nameless weariness I flee
To find my centre and my rest in Thee.
Take part with me against these doubts that rise
And seek to throne thee far in distant skies!
Take part with me against this self that dares
Assume the burden of these sins and cares!
How shall I call thee who art always here,
How shall I praise thee who art still most dear,
What may I give thee save what thou hast given
And whom but thee have I in earth or heaven?"

The Study Table.

The Essex Hall and Hymn and Tune Book,
The Sunday School Association. London
1889.

This work is in many respects very superior to the usual Sunday School and church collections. When one glances over the list of composers, contributing to it, and sees such names as Ouseley, Sullivan, Smart, Elvey, Hopkins and others of equal celebrity and ability he naturally expects something very superior; but if he has a discriminating taste he will shortly put it away with a sigh that the much needed work which shall combine dignity with fervor, and beauty with merit, fit to serve as an educational factor, with no truckling to the popular taste for commonplace and "catchy" tunes set to sacred verse, has yet to be compiled. The superiority of this work to the most of its class lies in the larger proportion of really meritorious hymn tunes it offers with these, though it is

marred by secular airs and common place harmonies, as such books invariably are. An excellent feature is a good collection of single and double chants comprising most of the old favorites that deserve their popularity; another is that each tune and chant is set in both the staff and the tonic Sol Fa notation. Would not the cause of music and especially sight reading be greatly advanced by such an arrangement in our American school publications? The sentiment of some of the verse would scarcely commend itself to a careful Superintendent in our Unitarian schools, except perhaps in a few of our very conservative churches. A few choice bits of ancient theology occasionally crop out, such as the following:

"With songs and honours sounding loud
The Lord Jehovah praise."

or,

"Father! from thy throne on high
Far above the bright blue sky."

These and similar selections could not well be used in connection with lessons on the Immanent Deity. There is also some unhealthy sighing for rest in the heaven beyond the sky, and the grave, wholly foreign to the child heart as well as to our more advanced teachings respecting heaven and the future life; but, on the other hand, there are some noble verses, quite unusual in the average Sunday School hymnal, such as Montgomery's familiar hymn, "Forever with the Lord!" and that sweet hymn of trust by Charlotte Elliott, beginning, "My God and Father while I stray."

Particular attention has been given expression in singing, and the dynamic marks form a running commentary upon the text in a number of the hymns. This is a matter that calls for nice discrimination and a fine sense of the unities, the danger being that the expression will degenerate into an attempt to *paint* particular words in a given line rather than to the production, by "shading," of the general effect demanded by the sentiment of the hymn as a whole or of particular stanza. While the work seems to have been exceptionally well done in this book, it is not wholly free from this fault. Just why, in a hymn of triumph over death, such words as "And when death's darkness dims our eyes," should be sung *piano*, or why the comforting thought

"Thou'st with me, O my father,
In evening's darkening gloom"—
should be sung *mezzo piano*, while the kindred thought

"While thou art near
I need not fear
The gloom of midnight hour."

should be sung *forte*, is not quite clear unless the object sought is to *paint* the dimness of death's darkness and the "darkening gloom" of evening in soft tones, and the fearlessness of one who feels the nearness of the Father in the "gloom of midnight" in loud tones.

One really meritorious thing in the book are the "Hints on Children's Singing," by J. Westwood Tash, in which are suggestions about The Registers of the Voice, Proper Breathing, Shape of Mouth, Position, Pronunciation, Compass, Good Tone, Flat Singing, Teaching New Tunes, etc., etc., all of which are presented clearly and practically. They cannot fail to prove valuable to Sunday School Superintendents and choristers who have no knowledge of these important matters. Something of the same sort ought to preface every song book for children, and be carefully studied and practiced by those having the singing in charge. The result would be better singing in our schools and fewer overtaxed and wrecked voices among the children.

WHAT DO UNITARIANS BELIEVE? By Rev. J. T. Sunderland. A concise, attractive little 16-page pamphlet. Small enough to slip into a letter. New edition; thirty-fifth thousand. Reprinted by request of a number of Post-office Mission workers. Price, 10 cents a dozen; 75 cents a hundred; \$5.00 thousand. Order from the A. U. A. rooms, Boston, or from the office of THE UNITARIAN, Ann Arbor, Mich.

Notes from the Field.

Western Unitarian Conference.—The following letter has been sent out from Headquarters to the officers of the different State Conferences in the West, and to missionaries in the field: The Board of Directors of the Western Unitarian Conference would respectfully call your attention to a resolution of the Conference passed at its session of 1887 in Chicago, which reads as follows:

"Whereas, the American Unitarian Association, the Western Unitarian Conference, and the several state conferences are doing missionary work with the same aims and purposes in the same territory; therefore,

Resolved, that the Western Unitarian Conference now assembled, hereby suggests the formation of a general missionary board, to consist, if agreeable to the other bodies named, of the secretaries of the American Unitarian Association, the Western Unitarian Conferences, and the several state conferences, with the addition of perhaps of the missionaries at work in this territory, said board to have consultative and advisory power in regard to all missionary work within the limits of the Western Unitarian Conference, its recommendations to be honored by the executive boards of the several organizations, so far as it seems possible and right to them, and to this end

Resolved, that a committee of three be appointed to act for the Conference in perfecting the organization of such a general missionary board in connection with the other missionary bodies above named.

The above resolution was passed, and the committee it calls for was appointed, consisting of David Utter, John R. Effinger, and Arthur M. Judy. At a convention of Unitarian ministers called by David Utter and others in Oct., 1889, in the first Church Chicago, the subject of a Western Missionary Board was again discussed, and it was resolved to bring the matter before the officers of our different Western organizations for their approval or disapproval.

The approaching annual sessions of the Western Unitarian Conference to convene in Chicago, in the month of May, would seem a fitting opportunity for a consultation between Western workers on a matter of such grave importance to general missionary movements in the West, and we have therefore set apart a portion of Wednesday, May 7, for that purpose, to which meeting you are earnestly invited. We invite the attendance of officers of the different State Conferences, of the Women's Western Unitarian Conference, and the Western Unitarian Sunday School Society, and all missionaries at work in the field.

As the Western Unitarian Conference deems the proposed Missionary Board practicable, let us take steps to make it so without unnecessary delay.

Please let us hear from you, and state whether or not you approve the proposed plan, and if you are willing to come and discuss it. In the Fellowship of the Spirit,

Fraternally Yours,
JOHN R. EFFINGER, Sec'y.
For the Board of Directors.

Boston.—On Wednesday evening the "Unitarian Club"—two hundred members, attended the monthly dinner at the Vendome Hotel. Rev. Edw. E. Hale opened the topic for after dinner addresses, viz: "A permanent International Tribunal." Three-fourths of the time since the Prince of Peace came to men has been spent in wide wars. The year 1890 will long be memorable for the year of the first Pan-American Congress, and the possible date for cessation of all wars on our continent. Mr. Edw. Atkinson and Rev. A. P. Peabody spoke hopefully of national arbitration as the rule of nations in America and Europe.

—At a meeting of influential Boston statesmen, held last week, it was advocated to introduce female suffrage into all our municipal elections.

—At the Monday, Rev. A. W. Jackson will give an account of "Unitarianism in California."

—Rev. W. H. Lyon's next sermon on "the sects" will tell of the Presbyterians.

—At the opening evening service of the new church in Belmont (suburb) set addresses will be made, viz: "The ideal Minister," Rev. E. H. Hall; "The ideal Parishioners," Rev. H. C. DeLong; "The right and wrong kind of Liberals," by Rev. B. R. Bulkeley; "The Liberal's hope and his reasons for it," by Rev. W. H. Savage.

—A fine portrait of T. Starr King is on exhibition at the A. A. Rooms.

—The central secretary of "Ten times one Club" is Mrs. Bernard Whitman, of Dorchester, Mass.

—The corresponding secretary of the Rama-bai Association, is Miss A. P. Granger, Canandaigua, N. Y.

—Easter morning was bright. The Sunday music in the churches was unusually fine. Flower distributions to Sunday School pupils and in the hospitals were large.

—Mr. J. O. Norris closed the Channing Hall lesson to the Normal Class of Sunday School teachers on Saturday last, reviewing the ten previous lessons. The course has been moderately well attended.

—The Monday Club discussed "Gray-haired truths." Old, venerable, historic fundamental truths, Bible truth and scientific truths.

—The new edifice of the Belmont (suburb) society was to be dedicated April 9. Secretary Reynolds, Rev. Brooke Herford and several

former pastors will take part in the exercises. —In Revere, Mass., the Unitarian Society owe a threatening debt of \$4,000. The trustees solicit subscriptions of one dollar each to help out their own collections. The society will do their best, by effort and self-sacrifice and trustfully ask one or two thousand fellow Unitarians east and west to aid them. The minister, Rev. E. R. Butler, Revere, Mass., will receive contributions and will receipt for same.

Chicago.—A card of Easter meeting from All Souls church was received too late last week for insertion in the Field Notes. It bears marks of the taste and suggestiveness which usually characterizes the leaflets emanating from that hive of industry. It brings also this time a most suggestive hint. Connected with the "greeting," done up in the same dainty lines and colors, is a call for "dollar offerings from as many friends as possible" to replenish the purses of the four working sections of the church, viz: the Social, Missionary, Charitable, and Educational sections. We are invited to detach this appeal from the greeting, to facilitate which the line of cleavage is perforated, and to hand it with name address and underscored section to indicate the direction of our offering, to the chairman of the respective section. An appeal so mute and yet so loud has not lately fallen under our eyes. Announcement No. 4 also comes to hand, informing the public that the pastor of this church, with the advice and consent of his executive committee, has concluded to try the experiment of duplicating the morning service in the evening, repeating it as near as may be, hymns, reading and sermon. Six subjects are announced in this way, for morning and evening use under the general head of "Home Making," followed by some timely hints and suggestions to every member of the parish. The over-full Sunday morning service has suggested this experiment of duplication, the result of which will be watched with interest. The seventh annual of All Souls has been received. It is a book of eighty-eight compact pages, between paper covers. Several items gleaned from its contents are worthy of note. Total amount of money raised during the year, \$14,529.37. Of this amount \$4,717.47 was used for current expenses. The balance, \$9,811.90, was devoted to purposes outside the oiling and keeping in repair its own machinery. The number of church contributors has increased in the year from 122 to 164, and the Sunday collections have averaged \$20.20. At a special meeting of the Executive Committee, April 14, 1889, by a unanimous vote the following resolution was carried: "Resolved, that the American flag be floated above the church on the centennial of Washington's Inauguration Day, April 30, 1889, and on every national holiday thereafter, and that suitable preparations be made for the same." The carrying out of this resolution was one of the red letter days of the year. By recommendation of the trustees the efficient services of Mrs. Ellen T. Leonard in the work of the parish have been recognized by her appointment as Parish assistant, at a minimum salary of \$300.00. Forty-eight new names have been added to the parish register. The parish directory foots up 444 names. An appendix contains an important correspondence between the Executive Committee of this church and the Secretary of the American Unitarian Association, in which, to quote from the Trustees' report, "the stand this church has taken in denying the right of any organization to establish a thought limit to Unitarianism, was acknowledged by the Secretary, Mr. Reynolds," to be in accordance with Unitarian principles. For several pages of extracts from the sermons of 1889, selected by a committee for a brief history of the parish and some timely hints from the pastor, the reader is referred to the Annual itself, of which a limited number may be procured of the Secretary, Lloyd G. Wheeler, 4440 Langley Avenue, Chicago.

Missouri Valley Conference.—We are indebted to the Secretary of this Conference, Mrs. Mary B. Whitman, for the following, not included in our last week's report of the recent session of this Conference at Kansas City.

—Resolutions were adopted, making the Sunday-School the leading topic of the next meeting of the Conference, and inviting Mrs. J. C. Learned, of St. Louis, to address the Conference on that subject. To hold a Union Pic-nic at Bismarck Grove on June 17. To request each church organization to appoint a committee to co-operate in the Post Office Mission Work, and also a resolution appointing Rev. Enoch Powell and R. H. Sankey, Esq., as delegates to the meeting of the Association of Western Conferences to be held in Chicago in October.

Calcutta, India.—We are in receipt of copies of the India Messenger, a weekly journal published in Calcutta, and have been much interested in the reports of the Sixteenth Anniversary of the Brahmo Somaj, held in Calcutta in January. The exercises continued through some two weeks, with daily morning and evening services and conferences for the discussion of practical subjects. From an address by the president, Mr. A. M. Bose, we get an insight into the spirit and working of the National Theistic Congress of India. He speaks of their band of devoted missionaries, of Sunday schools, of meetings for young people, of the growing desire for work among the ladies and of the general prosperity of the institutions of the Somaj. The address is full of hope and courage and pleads for a larger measure of the spirit of love and unity for the

coming year. An evening sermon concludes as follows: "The family is the model farm where this young plant (theism) is to grow, to show the example of what result it can achieve when planted in suitable soil, and in more extensive fields. So the constant attention of every earnest Brahmo should be directed to the religious and moral education of his family, for it is there that we can show in the miniature what Brahmoism can achieve for human life and for the world at large." Does he not speak for us also? The yearly festival concluded with a Brahmo reunion. Five sections, or parties, of Brahmos were represented. The exercises consisted of singing and prayer, an address of welcome and the exposition of a few texts of Scripture, and afterwards the discussion of the practical question,—how to promote feelings of unity among different sections of the Brahmo community in Calcutta. Prominent among the speakers was Mr. P. C. Mozoomdar, whose visit to this country is still fresh in our minds. A committee was appointed to take practical steps to promote the cause of union.

Winona, Minn.—The Unitarians of Winona are to be congratulated on the completion of their new church which was dedicated with appropriate exercises on the afternoon of April 8, and "recognized" on the evening of the same day. The order of service was as follows: Voluntary, Anthem; Invocation, Rev. Henry Doty Maxson, of Menominee, Wis.; Responsive Reading, Rev. C. J. Staples and Congregation; Scripture Reading, Rev. W. W. Fenn, of Pittsfield, Mass.; Hymn, Sermon, Rev. Jenkin Lloyd Jones, Chicago; Hymn written for the occasion by Mrs. Elmora Stone; a brief Service of Dedication, Minister and People; Prayer of Dedication, Rev. S. M. Crothers, of St. Paul; Address to the People, Rev. T. B. Forbush, Milwaukee; Closing Prayer, Rev. Kristofer Janson, Minneapolis; Hymn, Benediction. The "Recognition Service" consisted of Voluntary, Invocation, Hymns, and Addresses by Rev. T. B. Forbush, S. M. Crothers, W. W. Fenn, Henry Doty Maxson, David Utter, a Minneapolis lawyer; J. R. Effinger and G. H. McGlaughlin, Universalist minister of Rochester, Minn. The wit and wisdom of the Universalist brother was heartily appreciated, and the telling word and manly bearing of the Minneapolis lawyer made a fine impression on his ministerial friends. W. W. Fenn, of Pittsfield spoke with great force and ability. From each and all the speakers came cordial greeting to the new church and glad recognition of this another centre of spiritual life and light in the State of Minnesota.

Madison, Wis.—Rev. J. H. Crooker, of Madison, has recently preached a strong sermon on "The Public School and the Catholics," in the course of which he made the following allusion to the recent decision of the Supreme Court of Wisconsin as to religious instruction in the Public School: "It is a matter of personal gratification that our Supreme court has affirmed the correctness of this view by its recent decision, which reflects great credit upon that body and which also places Wisconsin in a proud and commanding position as one of the foremost defenders and exponents of the "American idea," and nothing is now needed to secure its pre-eminence but the triumphant vindication of the essential principle of the Bennet law, which will undoubtedly be made by the sober second thought of our people. The decision of our Supreme Court will clear the air, while it will put a stop to much vexation in school matters; for both Catholics and Agnostics have a right to complain when the public school is not absolutely secular. The state must be just to all, but it becomes a party to a wrong when it allows its own school to violate the fundamental principle of its own being, as it does when that school assumes a religious function and trespasses upon the religious rights of any of its citizens, however obscure they may be."

Denver, Col.—A correspondent writes:

—Yesterday Sunday in Unity Church was a noteworthy day, not wholly because of the appropriate decorations, the excellent music, the crowded house, or that twenty one members received the right hand of fellowship, but largely because of the sermon on Immortality, which was free from dogmatism, full of hope, and quite in accord with noblest views.

One must not wait for some transcendent life beyond, but use one's powers to-day: must do, not dream; for immortality is gained by constant effort, not bestowed, unconditionally. By persevering, scaling the heights, and piercing the mists, we shall find, not all truth, but "shall be heartened by each discovery," "for Life is ever Lord of death, and love can never lose its own."

At the last meeting of the Women's Auxiliary Conference, the subject discussed was, What proof have we of a life hereafter? Much faith was evinced and no disproof offered. This society regrets that Mrs. H. A. McConnell, its president, is soon to leave Denver for a home in Chicago.

Duluth, Minn.—A correspondent writes: The Unitarian society of this city is anticipating the arrival of Rev. T. Jefferson Valentine, of Boston, on Saturday, April 5th. He will be accompanied by Mrs. Valentine, as he has been engaged as permanent pastor of this society. He will preach on Easter morning, and a general reception will be held for them on Tuesday evening in the spacious parlors of the Spalding House.

Gardner, Mass.—The Unitarian Club seems to be meeting a long felt want among the men in this town by gathering them for social enjoyment upon the basis of religious purpose.

It has been the means of bringing in an increased feeling of confidence in each other and a strengthening influence for united action. The club has been favored with the presence and speech of Rev. J. F. Moors, D.D. Rev. A. S. Garver and Rev. W. H. Savage, who have been listened to with great pleasure and profit on the part of the members and invited guests.

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THE NEW IDEAL for April has 13 contributed articles—by Wm. M. Salter, B. F. Underwood, Wm. J. Potter, Rev. W. G. Todd, Rev. H. H. Brown, Rev. Geo. W. Buckley, Nellie Booth Simons, F. M. Holland, and others. The topics treat of important and interesting matters in Ethics, Religion, Socialism, Literature. "Every page emphasizes the broad and scholarly method that guides the conduct of the Magazine." —Boston Times. Single copy, 20 cents. Address: **The New Ideal**, Boston.

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The Home.

HELPS TO HIGH LIVING.

Sun.—All true happiness and nobleness are near us.
Mon.—There are no royal roads to anywhere worth going to.
Tues.—Only by thought can labor be made happy.
Wed.—Get good out of all things and all persons.
Thurs.—Nothing can be beautiful which is not true.
Fri.—There is no true potency but that of help.
Sat.—We live by each other's happiness and life.
—John Ruskin.

THE LITTLE ONES.

A Christening Hymn, used at the Easter service in Unity Church, Cleveland, April 5.

All hidden lie the future ways
 Their little feet shall fare;
 But holy thoughts within us stir
 And rise on lips of prayer.

To us beneath the noonday heat
 Dust-stained and travel-worn
 How beautiful their robes of white,
 The freshness of their morn!

Within us wakes the childlike heart,
 Back rolls the tide of years,
 The silent wells of memory start
 And flow in happy tears.

O little ones, ye cannot know
 The power with which ye plead,
 Nor why, as on through life we go,
 The little child doth lead.

SPRING BIRDS ABOUT CHICAGO.

The robin redbreast is one of the earliest of our spring birds. It belongs to the family of brown thrushes, and was named by the puritans, because it looks so much like the robin redbreasts of England. The older the bird, the deeper its breast-color. The little bluebird is one of the most beautiful of the spring birds with its wonderful, deep, sky-blue feathers. He gets his food chiefly from insects in the air or on the trees. The Phœbe, a small plain bird of quiet colors, also catches its food on the wing; he sits on the fence, or on a twig, with his wings drooped and quivering, ready to fly instantly as soon as he sees an insect passing his way, when he darts upon it and rarely misses it. There are about ten different species of this bird. You would have to go out outside of Chicago a little distance to see the meadow lark, with his golden breast and black cravat, who builds his nest with such cunning, hiding it under the grasses, on the ground, so that it is almost impossible to find it, even though you see just where the bird flew up from it. There you could also hear the song sparrow, always so merry, and the red-winged black-bird, who builds a firm nest of grasses, at the foot of flags,—a large bird that makes a great effort in singing, and walks, not hops as the little singing birds do that perch on trees; the slate-colored snow-bird with white breast, the yellow bird who has stayed all winter, the gold-finch, one of the sparrow family, the brown thrush, eat-bird, oriole, scarlet tanager and many others. There is a cruel butcher-bird who feeds on smaller birds or grasshoppers. Sometimes he kills more birds than he wants to eat, and then he sticks them on a thorn bush and leaves them.

The most wonderful of all our birds is the tiny humming-bird, who is the swiftest flyer in the world,—like a flash of lightning. There are four hundred and twenty-five species in America, fifteen in the United States, but none in England. They build a nest that is a miracle of architecture and almost impossible to see, it is so small and so dexterously hidden on the branch of the tree. It is made of the down of ferns on the inside, and the outside is of lichen, fastened to the twig by the saliva of the father-bird. The mother lays only two eggs and rears just one pair of birdlings.

Birds are very teachable and many of them, besides parrots, can talk. Some people who have studied birds, say there are none that cannot be taught to talk.

A NEWSPAPER poet demands to know, "Where are the girls of the past?" *Bringing up the girls of the future*, don't you think?—Scranton Truth.

DAFFY-DOWN-DILLY.

Up through the mould
 So clinging and chilly,
 In a mantle of green
 Comes Daffy-down-dilly;
 In a mantle of green
 Which she hastens to unfold
 Till she stands like a queen
 In a garment of gold.

She doesn't wait
 For the mild, settled weather,
 She knows that the robins
 And bluebirds together
 And the song-sparrow sweet
 Are beginning to sing,
 "And besides," says dear Daffy,
 "I'm part of the spring."
 —Anna M. Pratt, in *Youth's Companion*.

A "CONTENTED" BOY.

One day when Leslie had been naughty, and I had been obliged to punish him, he clung sobbing to my skirts so that I could not move.

Finally, I said, "Go out of the way, dear," at which he looked up, and asked wishfully, "Is I oo dear?" I could not resist the pleading little face, and replied, "Leslie is always dear to mamma," to which he responded: "Kiss oo, and love oo, and say B'ess oo my precious." Another time he was asking for something, and I said, "You want too much. You must be contented with what you have."

After awhile he came to me, and said, "Leslie's 'tent, and wants to be happy. Has oo any tandy in oo pottett for a dood little boy?" M. R. H.

The Newest Books.

All books sent to *UNITY* for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of *UNITY* will receive further notice. Any book in print will be mailed on receipt of price, by the publishers of *UNITY* CHARLES H. KERR & CO., 175 Dearborn st., Chicago.

Aus Dem Staat; Friedliche des Grassen, von Gustav Freytag. Edited with notes by Herman Hager. Boston: D. C. Heath & Co. Paper, 16mo, pp. 115, 25 cents.

Historische Erzählungen, von Dr. Friedrich Hoffman. Edited with notes by H. S. Beresford-Webb. Boston: D. C. Heath & Co. Paper, 16mo, pp. 107, 25 cents.

The Way Out of Agnosticism, or the Philosophy of Free Religion. By Francis Ellingwood Abbott, Ph. D. Boston: Little, Brown & Co. Cloth, 12mo, pp. xi, 75. \$1.00.

Caesar's Column: A story of the Twentieth Century. By Edmund Boisgilbert, M. D. Chicago: F. J. Schulte & Co. Cloth, 12mo, pp. 367. \$1.25.

Freethought: Is it Destructive or Constructive? A symposium. New York: The Truth-seeker Company. Paper, 25 cents.

Nos. 117 and 118. Modern Science and Modern Thought. By S. Laing. New York: The Humboldt Publishing Co. Chicago: Charles H. Kerr & Co. Paper, 2 vols., 8vo, pp. 187, 45 cents.

No. 119. The Electric Light and the Storing of Electrical Energy. By Gerald Molloy. New York: The Humboldt Publishing Co. Chicago: Charles H. Kerr & Co. Paper, 8vo, pp. 63, 15 cents.

No. 120. The Modern Theory of Heat and the Sun as a Store-house of Energy. By Gerald Molloy. New York: The Humboldt Publishing Co. Chicago: Charles H. Kerr & Co. Paper, 8vo, pp. 63, 15 cents.

No. 121. Utilitarianism. By John Stuart Mill. New York: The Humboldt Publishing Co. Chicago: Charles H. Kerr & Co. Paper, 8vo, pp. 57, 15 cents.

No. 122. Upon the Origin of Alpine and Italian Lakes; and Upon Glacial Erosion. By Sir A. C. Ramsay, Sir John Ball, Sir Roderick I. Murchison, Prof. B. Studer, of Berne, Prof. A. Favre, of Geneva, Edward Whymper, Prof. J. W. Spencer. New York: The Humboldt Publishing Co. Chicago: Charles H. Kerr & Co. Paper, 8vo, pp. 95, 30 cents.

The Camden Mountains on the Coast of Maine. By Wm. Goodrich Beal. Boston: Lee & Shepard. Paper, pp. 56, 25 cents.

A Waif of the Plains. By Bret Harte. Boston and New York: Houghton, Mifflin & Co. Cloth, 18mo, pp. 231, \$1.00.

Musical Moments. Chicago: A. C. McClurg & Co. Cloth, 16mo, pp. 173, \$1.00.

The Story of Tonty. By Mary Hartwell Catherwood. Chicago: A. C. McClurg & Co. Cloth, 16mo, pp. 227, \$1.25.

Thiers. By Paul De Remusat. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 243, \$1.00.

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NEXT week's UNITY will contain Dr. Francis E. Abbot's National Conference paper entitled "Scientific Theology, the Ground of All Liberal Religion." To give this paper the widest possible circulation we will supply extra copies at *one dollar per hundred*, provided orders are received by Wednesday morning, that we may know how many copies to print.

Western Unitarian Conference.

The Treasurer of the Conference has received the following sums on account of current expenses for year ending May 1, 1890:

Amount previously acknowledged	\$1,808 14
April 10, Hartford, Conn.	10 00
April 14, Unity Church, Hinsdale, Ill.	50 00
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The Western Unitarian Anniversaries. will be held in Chicago, May 6, 7 and 8, the day meetings at All Souls Church, corner Oakwood Boulevard and Langley Ave., and the evening meetings in the Methodist Episcopal Church, on Oakwood, just opposite All Souls.

The following is the order of exercises as far as at present arranged:

Tues.—May 6. 8 p. m. In the Oakwood Methodist Church, the opening sermon, by Rev. W. C. Gannett, of Rochester, N. Y.

Wed.—May 7. In All Souls Church. 9-10 a. m. A devotional meeting.

10-12 a. m. Business session of the conference. Opening addresses, reports, etc., and a fifteen minutes' paper on P. O. Mission Work, by Prof. H. D. Hatch, of Chicago. Intermission.

2-3 p. m. An hour devoted to the business of the Western Unitarian S. S. Society, in charge of its officers.

3-4 p. m. Paper by Rev. N. M. Mann, of Omaha, to be followed by discussion.

4-5 p. m. The Proposed Western Advisory Missionary Board, to the consideration of which the officers of all Western State Conferences and the Western Agent of the A. U. A. have been especially invited.

8 p. m. In the Methodist Church. Theodore Parker Memorial Services. Poem—James Vila Blake, Chicago.

Parker, the Man and Reformer—W. J. Potter, New Bedford, Mass.

Parker, the Thinker—John W. Chadwick, Brooklyn, N. Y.

Parker, the Pastor—Mrs. Ednah D. Cheney, of Boston.

Thurs.—9-10 a. m. In All Souls Church. Devotional meeting.

10-11 a. m. The Western Unitarian Conference—Its work and mission—Mrs. S. C. Ll. Jones.

11-12 a. m. Measures of Church Success—Rev. F. L. Hosmer, Cleveland, O. Discussion.

Intermission.

2-3:30 p. m. "The Humanitarian's Demand on the Churches."—Henry D. Lloyd, Winnetka, Ill.

Discussion.

3:30-5 p. m. Closing business session.

8 p. m. Public platform meeting in the Methodist Church, at which Rev. Mary A. Safford, of Sioux City, Rev. S. A. Eliot, of Denver, Rev. C. J. Bartlett, of Kalamazoo, Rev. A. W. Gould, of Manistee, and others, have been invited to make brief addresses.

On Monday evening, May 5, the delegates will be welcomed by a reception at All Souls Church. On Tuesday forenoon and afternoon the Woman's Western Unitarian Conference will hold its annual sessions in All Souls Church.

The usual application has been made for reduced rates on railroads, which will be reported as soon as heard from.

JOHN R. EFFINGER, Secretary.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH.—Corner Michigan avenue and Twenty-third street. David Utter, minister. Services at 10:45 A. M.

UNITY CHURCH.—Corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday services at 10:45 A. M.

THIRD UNITARIAN CHURCH.—Corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, April 20, Mr. Blake will preach at 11 A. M., subject: "To give one's life," and will lecture at 11:15 A. M. on the Teachings of Confucius, of Affection and Friendship.

ALL SOULS CHURCH.—Corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, Minister. Sunday, April 20, Mr. Jones will preach at 11 A. M., on "Fraternity," and in the evening will exchange with Rev. Florence Kollock, of Englewood, who will preach at All Souls Church at 8 p. m. on "The Mission of the Liberal Church."

UNITY CHURCH, Hinsdale.—Herbert Taft Root, minister. Sunday services at 10:45 A. M.

THE WOMAN'S UNITARIAN ASSOCIATION meeting announced for April 24th, will be postponed until May.

THE CHICAGO UNITARIAN CLUB will meet in the Picture Gallery of the Art Institute, corner of Van Buren St. and Michigan Ave., April 23rd, at 8 p. m. A paper will be read by Judge Driggs upon "The Leisure Hour. What shall we do with it?" Discussion will be led by C. S. Darrow and Wallace Rice. All are cordially invited.

MRS. E. A. WEST, Secretary.

The Chicago Institute.

The fourth lecture in the April Course of Home Lectures will be given by MRS. CELIA P. WOOLLEY, Wednesday, April 23, at 4:15 p. m., in the Architectural Sketch-Club Room, Art Institute Building, entrance on Van Buren Street. Subject: "VOLTAIRE." Single admission 25 cents. Tickets for sale at 175 Dearborn Street, Room 94, or at the door.

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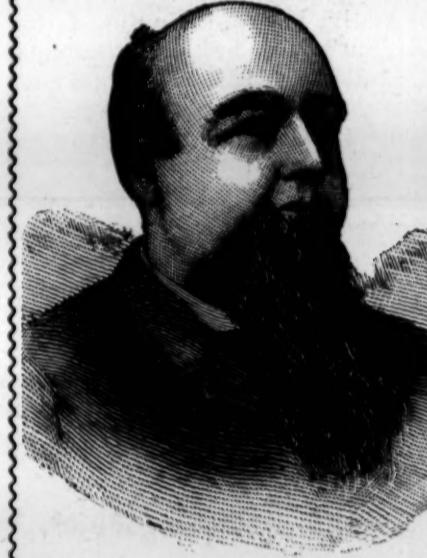
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